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262 fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

Annex "A " Subparagraph 1g,

Sociological Background

FAMILY

591 In former times the Votic families were much bigger than they are now. The sons usually remained in their father's house, brought their wives there and brought up their families. For this reason, the living rooms were then much bigger than now, each of them accommodating around 20 to 25 persons. Now the families are small, for the single nuclear family is the rule, and children after marriage now leave their parents' house and form their own separate households.

[594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

562 at the same time: the men ate first and the
264 women afterwards. When the families in earlier
596 times were very large, the eating was arranged
594 in three shifts: first the men sat at the table, then the women, and finally the children. There are also some data which indicate that formerly the children were not admitted at all to the table but had to eat on the floor from a common wooden dish (naappa). For them a special tablecloth (ursi) was spread on the floor.

In later times when families became smaller, both the men and women used to sit at the same table. But even then the sexes were segregated. The men, in general, sat at the side of the table which was towards the rear corner of the room, and the women opposite them. Due to this custom, the parts of the table have special names which are used even today. The rear part is called starika-lauta 'old man's table' and the front part ämmä-lauta 'woman's table.' They also say that the men sit jumalapoolez 'at God's side,' and the women sit alanurkkaz 'at the lower side.' The same custom of dividing the table according to sexes was observed also by the Ingrians.

Nowadays no such segregation is made and anyone can sit where he wishes.

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

• 264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,